

SEVERALL ¹⁰
LETTERS
AND ¹⁶
PASSAGES
Between his
EXCELLENCY
The Lord GENERALL
CROMWELL,

AND THE
Governour of *Edinburgh* Castle,
And the MINISTERS there;
Since his EXCELLENCIES Entrance
into *Edinburgh*.



EDINBURGH,
Printed in the yeare 1650.

THE
OFFICE OF THE
SHERIFF

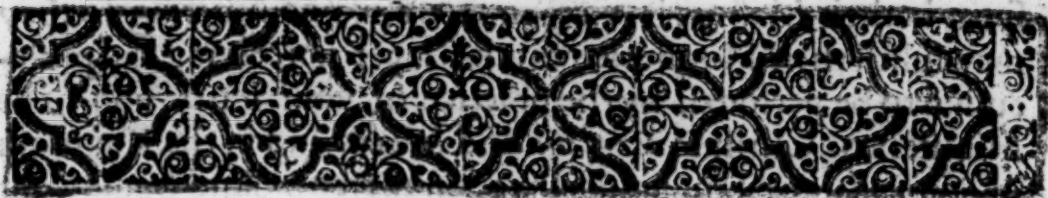
OF THE COUNTY OF

NEW YORK

IN SENATE

AND IN ASSEMBLY

Printed in the year 1890



*For the Honourable the Governour of
the Castle of Edinburgh.*

S I R,

I Received Command from my Lord General, to desire you to let the Ministers of *Edinburgh*, now in the Castle with you, know that they have free liberty granted them, if they please to take the pains, to preach in their severall Churches, and that my Lord hath given speciall Command both to Officers and Souldiers, that they shall not in the least be molested.

*Edinburgh the 9. of
September 1650.*

*Sir, I am your most humble
Servant*

EDW. WHALLEY.

*From the Governour of Edinburgh Castle
to Colonell VVhalley, with my Lord
Generalls Answer.*

S I R,

I Have communicated the desire of your Letter to such of the Ministers of *Edinburgh* as are with me, who have desired me to return this for answer, That tho they are ready to be

(4)

Spent in their Masters service, and to refuse no suffering so they may fulfill their Ministerie with joy : yet perceiving the persecution to be personall by the practice of your Party upon the Ministers of Christ in *England* and *Ireland*, and in the Kingdom of *Scotland* since your unjust Invasion thereof. And finding nothing exprest in yours whereupon to build any security for their persons while they are there, and for their return hither, they are resolved to reserve themselves for better times, and to wait upon Him who hath hidden his face for a while from the sons of *Jacob*. This is all I have to say ; but that I am Sir,

9. Septemb. 1650.

Your most humble Servant

W. DUNDAS.

*For the Honourable the Governour of the
Castle of Edinburgh.*

SIR,

THe kindnesse offered to the Ministers with you, was done with ingenuitie, thinking it might have met with the like : but I am satisfied to tell those with you, That if their Masters service (as they call it) were chiefly in their eye, imagination of suffering would not have caused such a return, much lesse the practice by our Party (as they are pleased to say) upon the Ministers of Christ in *England*, have been an argument of personall persecution, The Ministers in *England* are supported, and have liberty to preach the Gospel, though not to raile, nor under pretence thereof to over-top the Civill Power, or debase it as they please : No man hath been troubled in *England* or *Ireland* for preaching the Gospel, nor has any Minister been molested in *Scotland* since the coming of the Army hither : the speaking Truth becomes the Ministers of Christ.

Christ, when Ministers pretend to a glorious Reformation, and lay the foundation thereof in getting to themselves worldly power, and can make worldly mixtures to accomplish the same, such as their late agreement with their King, and hopes by him to carry on their designe, may know, that the Sion promised and hoped for, will not be built with such untempered mortar. As for the unjust Invasion they mention, time was when an Army of *Scotland* came into *England*; not called by the supreme Authority, we have said in our Papers with what hearts, and upon what accompt we came, and the Lord hath heard us, though you would not, upon as solemn an Appeal as any experience can parallell. And although they seem to comfort themselves with being the sons of *Iacob*, from whom (they say) God hath hid his face for a time, yet its no wonder when the Lord hath lifted up his hand so eminently against a Family as he hath done so often against this, and men wil not see his hand, if the Lord hide his face from such, putting them to shame, both for it, and their hatred at his People, as it is this day. When they purely trust to the sword of the Spirit, which is the Word of GOD, which is powerfull to bring down strong holds, and every imagination that exalts it self, which alone is able to square and fit the stones for the new *Jerusalem*: then, and not before, and by that meanes, and no other shall *Jerusalem* (which is to be the praise of the whole Earth) the City of the Lord be built, the Sion of the Holy One of Israel. I have nothing to say to you, but that I am

Sir

Your humble servant

Septemb. 9.

1650.

O. CROMWELL.

(21)

*A Letter from the Governour of Edinburgh
Castle, for the Right Honourable the Lord
Cromwell, Commander in chief of
the English Army.*

My Lord,

YOURS I have communicate to these with me whom it concerned, who desire me to return this Answer, That their ingenuitie in prosecuting the ends of the Covenant according to their vocation and place, and adhering to their first Principles, is well known; and one of their greatest regrates is, that they have not been met with the like: when Ministers of the Gospel have been imprisoned, deprived of their Benefices, sequestrate, forced to flee from their dwellings, and bitterly threatned for their faithfull declaring the will of GOD against the godlesse and wicked proceedings of men, That it cannot be accounted an imaginary fear of suffering in such as are resolved to follow the like freedom & faithfulness in discharge of their Masters Message, That it favours not of ingenuitie to promise liberty of preaching the Gospel, and to limit the Preachers thereof, that they must not speak against the sins and enormities of Civill Powers, since their Commission carryeth them to speak the Word of the Lord unto, and to reprove the sins of Persons of all ranks, from the highest to the lowest: That to impose the name of railing upon such faithfull freedom, was the old practice of Malignants against the Ministers of the Gospel, who laid open to people the wickednes of their wayes, that they should not be ensnared thereby: That their consciences bear them record, and all their hearers do know, that they meddle not with Civill affairs further then to hold forth the rule of the Word, by which the straightnes and crookednes of mens actions are made evident. But they are sorry that they have

have just cause to regrave, that men of meer Civill place and employment, should usurp the calling and employment of the Ministry, to the scandall of the Reformed Kirks, and particularly in *Scotland*, contrary to the Government and Discipline therein established, to the maintenance whereof you are bound by the Solemn League and Covenant. Thus far they have thought fit to vindicate their return to the offer in Colonell *Whalleys* latter offer: The other part of yours which concernes the Publick as well as them, they conceive that all hath been answered sufficiently in the Publick Papers of the State and Kirk: onely to that of the successe upon your solemn appeal, they say again what was said to it before, That they have not so learned Christ, as to hang the equity of their cause upon events, but desire to have their hearts established in the love of the Truth in all the tribulations that befall them. I onely do adde that I am

My Lord

9. September 1650.

Your most humble Servant

W. DUNDAS.

For the Governour of Edinburgh Castle.

SIR,

BEcause I am at some reasonable good leisure, I cannot let such a grosse mistake and inconsequentiall reasonings passe without some notice taken of them. And first their Ingenuitie in relation to the Covenant, for which they commend themselves, doth no more justify their want of ingenuitie in answer to Colonell *Whalleys* Christian offer, concerning which my Letter charged them with guiltinesse, deficiency, then their bearing witness to themselves of their adhering to their first Principles and ingenuitie in prosecuting the ends of
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the Covenant, justifies them so to have done, meerly because they say so. They must give more leave henceforwards, for Christ will have it so, will they nil they, and they must have patience to have the truth of their doctrines and sayings, tryed by the sure touchstone of the word of God, and if there be a liberty and duty of triall, there is a liberty of judgement also, for them that may and ought to try, which if so, they must give others leave to say and think, that they can appeale to equall judges, who have been the truest fulfillers of the most reall and equitable ends of the Covenant, But if these Gentlemen which doe assume to themselves to be the infallible expositors of the Covenant as they do too much to their Auditories of the Scriptures, counting a different sence and judgement from theirs, breach of Covenant and Heresie; no marvell, they judge of others so authoritatively and severely: but we have not so learned Christ. We look at Ministers as helpers of, not Lords over the faith of Gods people. I appeale to their consciences, whether any trying their doctrines and dissenting, shall not incur the censure of Sectary, and what is this but to deny Christians their liberty, and assume the infallible Chayre? What doth he, whom we would not be likened unto, doe more then this? In the second place it is affirmed that the ministers of the Gospel have been imprisoned, deprived of their Benefices, sequestred, forced to flye from their dwellings, and bitterly threatned for their faithfull declaring the will of God, &c. And that they have bin limited that they might not speak against the sins and enormities of the evill powers, that to impose the name of rayling upon such faithfull freedome, was the old practice of malignants against the Preachers of the Gospel, &c.

*Answer
parliament.* If the Civill authority of that part of it, which continued faithfull to their trust, true to the ends of the Covenant, did in answer to their consciences turne out a Tyrant in a way which the Christians in after times will mention with honour, and all Tyrants in the world look at with feare, and many thousands of Saints in *England* rejoyce to think of it, and have received from

from the hand of God a liberty from the fear of like usurpations, and have cast off him, who trod in his Fathers steps, doing mischief as farre as he was able, whom you have received like fire into your bolome, of which God will I trust in time make you sensible; if Ministers rayling at the Civill power calling them murtherers and the like, for doing this, have been dealt with as you mention; will this be found a personall persecution? Or is sin so, because they say so? They that acted this great businesse, have given a reason of their faith in this action, and some here are ready further to doe it against all gainsayers. But it will be found that these reprovers do not only make themselves the Judges and Determiners of sin, that so they may reprove; but they also took liberty to stirre up the people to blood and armes, and would have brought a Warre upon *England*, as hath been upon *Scotland*, had not God prevented it, and if such severity as hath been exprest toward them be worthy the name of personall persecution, let all uninterested men judge whether the calling of this practice, rayling be to be paraleld with the Malignants imputation upon the Ministers, for speaking against the Popish Innovations in the Prelates times, and the Tyrannicall and wicked practice then on foot, let your own consciences minde you. The Roman Emperours in Christs and his Apostles times were usurpers and intruders upon the Jewish State, yet what footstep have ye either of our blessed Saviours so much as willingness to the dividing of an Inheritance, or their meddling in that kinde; This was not practiced by the Church since our Saviours time till Antichrist, assuming the infallible Chaire and all that he called the Church to be under him, practised this authoritatively over Civill Governours.

The way to fulfill your Ministry with joy, is to preach the Gospel, which I wish some who take pleasure in reproofes at adventure, doe not forget too much to doe

Thirdly, you say you have just cause to regret, that men of civill employments should usurp the calling and imploy-

ment of the Ministry, to the scandall of the reformed Kirks, &c.

Are you troubled that Christ is preached? Is preaching so inclusive in your function? Doth it scandalize the reformed Kirks, and *Scotland* in particular? Is it against the Covenant? Away with the Covenant, if this be so, I thought the Covenant and these could have been willing that any should speak good of the name of Christ; if not, it is no Covenant of Gods approving, nor the Kirks you mention, in so much the Spouse of Christ. Where doe you finde in the Scripture a ground to warrant such an assertion, That preaching is included in your function, though an approbation from men hath order in it, and may doe well, yet he that hath not a better warrant then that, hath none at all. I hope he that ascended up on high may give his gifts to whom he please, and if thole gifts be the Seal of mission, be not envious though *Eldad* and *Medad* prophesie, you know who bids us covet earnestly the best gifts, but chiefly that we may prophesie which the Apostle explains there to be a speaking to instruction, and edification and comfort, which the instructed, edified, and comforted, can best tell the Enargie and effect of; if such evidence be, I say again take heed you envie not for your own sakes least you be guilty of a greater fault, then *Moses* reprov'd in *Joshua* for envying for his sake; indeed you erre through the mistake of the Scriptures; approbation is an act of conveniency in respect of order, not of necessity to give faculty to preach the Gospel. Your pretended fear least error should step in, is like the man that would keep all the wine out of the County, least men should be drunk. It will be found an unjust and unwise jealousy, to deny a man the liberty he hath by nature, upon a supposition he may abuse it, when he doth abuse it judge. If a man speak foolishly, ye suffer him gladly because ye are wise, if erroneously, the truth more appears by your conviction, stop such a mans mouth with sound words that cannot be gainsaid, if blasphemously, or to the disturbance of the publick peace, let the Civill Magistrate

punish him, if truly, rejoyce in the truth, and if you will call our speakings together since we came into *Scotland*, to provoke one another to love and to good works, to faith in our Lord Jesus Christ; and repentance from dead works, to charity and love towards you, to pray and mourn for you, and for the bitter returns to, and incredulity of our professions of love to you, of the truth of which we have made our solemn and humble appeals to the Lord our God, which he hath heard and born witness to; if these things be scandalous to the Kirk and against the Covenant, because done by men of civil callings, we rejoyce in them, notwithstanding what you say.

For a Conclusion in answer to the witness of God upon our Solemn Appeal: You say, you have not so learned Christ to hang the equity of your Cause upon events. We could wish blindness hath not been upon your eyes to all those marvellous dispensations, which God hath wrought lately in *England*; But did not you solemnly Appeal and Pray? Did not we do so too? And ought not you and we to think with fear and trembling of the hand of the great God in this mighty and strange appearance of his? but can slightly call it an Event; Were not both yours and our expectations renewed from time to time, whilst we waited upon God to see which way he would manifest himself upon our Appeals? And shall we after all these our Prayers, Fastings, Tears, expectations, and solemn Appeals, call these bare Events? The Lord pitty you, surely we fear, because it hath been a merciful and gracious deliverance to us: I beseech you in the bowels of Christ, search after the mind of the Lord in it towards you, and we shall help you by our Prayers, that you may finde it out; (for yet if we know our hearts at all) our bowels do in Christ Jesus earn after the godly in *Scotland*: We know there are stumbling blocks which hinder you; The personall prejudices you have taken up against us and our wayes, wherein we cannot but think some occasion has been given, and for which we mourn; the apprehension you have, that we have hindered the glorious Reformation, you think you were upon:

I am perswaded these and suchlike binde you up, from an understanding and yeelding to the minde of God in this great day of his power and visitation; and if I be rightly informed, the late blow you received, is attributed to prophane Councels, and Conduck, and mixtures in your Army and such like; the natural man will not finde out the cause; look up to the Lord that he may tell it you, which that he would do, shall be the fervent Prayers of

Your loving friend and servant

Edinburgh, Septem.

12. 1650.

O. C R O M W E L L.

For the Governour of *Edinburgh*
Castle, these.

THese Querieſa are ſent not to reproach you, but in the Love of Chriſt, laying them before you; We being perſwaded in the Lord, that there is a Truth in them, which we earneſtly deſire may not be laid aſide untought after, by any prejudice either againſt the things themſelves, or the unworthineſſe or weakneſſe of the perſon that offers them. If you turn at the Lords reprooſs, he will power out his Spirit upon you, and you ſhall underſtand his Words, and they will guide you to a bleſſed Reformation indeed, even to one according to the Word, and ſuch as the People of God wait for; wherein you will finde us and all Saints ready to rejoyce, and ſerve you to the utmoſt in our places and callings.

Q U E R I E S



Q U E R I E S.

1. Whether the Lords Controversie be not both against the Ministers in *Scotland* and *England* for wresting, straining and improving the Covenant against the Godly and Saints in *England*, of the same Faith with them in every Fundamental, even to a bitter persecution, and so making that which in the main intention was Spirituall, to serve politicks and carnal ends, even in that part especially which was Spirituall, and did look to the glory of God, and the comfort of his people.

2. Whether the Lords Controversie may not be for your and the Ministers in *England* sullenness at, and darkning, and not beholding the glory of Gods wonderfull dispensations in this Series of his Providences in *England*, *Ireland* and *Scotland*, both now and formerly, through envy at Instruments, and because the things did not work forth your platform, and the great God did not come down to your mindes and thoughts.

3. Whether you carrying on a Reformation, so much by you spoken of, have not probably been subject to some mistakes in your own judgements about some parts of the same, laying so much streffe thereupon, as hath been a temptation to you, even to break the law of Love towards your Brethren, and those Christ hath regenerated, even to the reviling and persecuting of them, and to stir up wicked men to do the same, for your formes sake, or but some parts of it.

4. Whether if your Reformation be so perfect and so Spiritual, be indeed the Kingdom of the Lord Jesus, it will need such carnal pollicies, such fleshly mixtures, such unsincere act-

ings, as to pretend to cry down all Malignants, and yet receive and set up the Head of them, and so act for the Kingdom of Christ in his Name, and upon advantage thereof, and to publish so false a paper, so full of specious pretences to pietie, as the fruit and effect of his repentance, to deceive the mindes of all the godly in *England*, *Ireland* and *Scotland*; you in your own consciences knowing with what regret he did it, and with what importunities and threats he was brought to do it, and how much to this very day he is against it, and whether this be not a high provocation of the Lord in so grossly dissembling with him and His People?

For the Right Honourable, the Commander in chief of the *English Army*.

My Lord,

YOUR Papers I have communicate to these with me whom they concerned, who have desired me to return this answer. The Contents of these Papers doe concern the publick differences betwixt you and these of the three Kingdomes, who have faithfully adhered to the Solemn League and Covenant, and are awed by the oath of God from accession to the guiltinesse of clear and evident breaches of Covenant, and have been so often and fully answered in the publick papers of this Kirk and Kingdome. In the resolutions of the Assembly of Divines in *England*, and in the published writings of the soundest Divines there; yea, and of all the Reformed Kirks. That they conceive it needlesse (though a matter of no great difficulty) to give a particular answer, especially since the late Generall Assembly have authorized heir Commissioners to take into consideration matters of publick concernment to this Kirk, untowhom (if you please) you may hereafter direct
Papers

Papers of that kind. In the meantime they rest fully perswaded in their minds, that the event of a battell (though ordered indeed by a just and wise providence) is no infallible prooffe of the equity or iniquity of a cause, seeing there is one event to the righteous and to the wicked, to him that sweareth and to him that feareth an oath, as it is clear in the cause of Israel against *Benjamin* about the men of *Gibeah*, I am

Septemp. 12.
1650.

My Lord,

Your most humble Servant,

W. DUNDAS.

FINIS.

Paper sold for 100. In the meantime they sell fully paid
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My Love,

Thine most loving friend,

W. DUNDAS.

FINIS.